A Fruitefull Meditation,

Containing.

A plaine and easie Exposition, or laying open of the 7. 8. 9. and 10. verses of the 20. chap. of the *Reuelation*, in forme and maner of a Sermon.

Set downe by the most Christian king and sincere professor, and chiefe defender of the trueth IAMES by the grace of God King of *England*, *Scotland*, *France* and *Ireland*, defender of the faith.

2. *Thes. chap.* 1. *vers.* 6. 7. 8.

For it is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, rest with vs when the Lord Iesus shall shew himselfe frō heauen with his mighty Angels, in flaming fire, rendring vengeance vnto them that do not know God, and which obey not vnto the Gospell of our Lord Iesus Christ

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To the Christian Reader.

Pon the fift day of September there came to my hands hapily a work worthye of all prayſe, which God his ſpirit did vtter by our Soueraigne, as a witneſſe of his Graces knowledge in the highe myſteries of God, and a teſtimonie of his Highneſſe moſt vnfained loue toward true religion, by many nations at that time ioyned vnder the conduct of the Spaniard mightily inuaded: to wit, *A Meditation containing a plaine expoſitiõ or laying open of the 7.8.9. and 10. verſes of the 20. chapter of the Reuelation*, and ſet downe in forme and maner of a Sermon, with notable heads or points of doctrine proper for our time, collected or gathered therevpon.

After reading wherof, conſidering my duty toward the church of Chriſt, which ought not to be defrauded of the fruits of her owne children, & ſpecially of his Highnes labors, appointed by God to be a nouriſher of the ſame, & opẽly declaring by Pen, & auowing by deed, the defẽce therof in that moſt perilous time, when the forſaid enemies ioyned together, did rage & bend their force againſt

it, I haue beene bolde to communicate it to thee. Accept therfore the ſame in good part, and I aſſure thee before it be long by God his grace: thou ſhalt ſee to thy contentment and comfort, a large proofe of his Maieſties meaning expreſſed by his Royall Pen in that ſame argument. For if God ſhall graunt his Maieſtie may wel allow of this my doing, as I thinke it will be of al good Chriſtians, then ſhall I with greater boldnes put to my hand, and communicate to thee the greater worke. In the meane ſeaſon, whilſt thou readeſt this with iudgement, approoue it according to knowledge, and with thankefull and feruent hart, praiſe God, and pray for a good & long life to his Maieſtie, with a gracious & peaceable gouernment, in his feare, that his grace may continue to the end, and in the end, a pledge of God his mercy with vs, and a light worthy of the ſtile or title of the moſt gracious and Chriſtian King aboue all the Kings on the earth. So farewell in the Lord.

The firſt of October.

1588.

M. *Patrick Galloway* Miniſter of *Perth.*

Epigramma per tropum alluſionis ad nobile Regiæ Maieſtatis nomen, quod huius pij eruditi Sermonis præcipuum argumentum complectitur. Per *M. I. Malcolmum.*

Regia Maieſtas ſortiti nominis, imo
Diuini aternum numinis edit opus.
Illa etenim Satanæ atrox ſupplantat atrocis
Imperium: hoc ſanctũ & nobile prodit opus.
Nobile prodit opus tanto te Principe dignum:
Unde immortalis iam tibi ſurgit honos.
Ergo tibi nomen numen decreuit ab alto
Numine nam nomen, nomine numen habes.
Iam fremat Hiſpanus, Gallus *gemat, hoſtis & omnis.*
Noſter enim vera Rex pietate nitet.
Perge precor, Rex ſancte, & ſanctis vtere donis,
Vt regnet dominus, ſed cadit hoſtis atrox.

Vaticinij de maxime vere Chriſtiano *Scotorum Rege* explicatio, & ad opus explicatio. Per eundem.

Fatidici cernere patres, quod mœnia Romæ,
Alta forent armis, Rex, ruitura tuis.
Vera quidem. Capitum multorum nam cadit ar-
Roma pneumaticis bellua papa tuis. (mis.
Samatis dirum, monſtrumq; imane ferito,
Et comuratis hoſtibus vlter ades.

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Qui feritate truces illum grassantur in orbem,
Qui Dominum vera simplicitate colit.
Ergo age qui Christum vere profiteris Iesum:
Iunge tibi gentem religione parem.
Qui tibi portentum dedit expugnare superbum,
Te quoque victorem Spiritus ille dabit.
Clara quidem latè aquabit te gloria cælo
Fusa solo, hoc functus cælica regna coles.

The same in English by *I.St.*

An Epigram by the trope or figure of allusion vnto the noble name of the Kings Maiestie, which containeth the cheese argument of this godly and learned Sermon. By *M.I. Mal.*

The King his Royall Maiestie,
a worke of euerlasting fame,
Hath now set forth, which well agréeth
with his most Princely name.
Or rather, with the might of God,
by which he doth supplant:
Of cruell fiend the cruell throne,
and all his forces dant.
This holy and this noble worke,
he sends into the light:
To passe the view and censure both,
of each well harted wight.

An Epigram.

A worthy worke is now come forth,
well fitting thée a Prince so great:
By which immortall praise and fame,
thou certaine art to get.
A name to thée God hath assignde,
a name from God on hye:
Thou hast (O King) and in thy name
there is a mysterie.
Let Spaniard now both fret and fume,
let France hang downe his head:
Let euery foe with brinish teares,
bedew his restlesse bed.
For in our King true pietie,
and godlinesse do shine:
Go on (O holy King) I pray,
and vse thy gifts diuine.
That God may raigne, and cruell foe
may vtterly at last:
Receiue the foyle by meanes of thée,
and sée his kingdome waste.

The expounding of a Pro-
phesie, of the indeede most Christian King of the *Scottes*, and the ap-*plying it vnto this worke.*

By the same

IN Prophesies of elder times,
it hath long since bëene tolde:
That stately walles of Popish Rome,
Which many do beholde.
To wrack and ruine should be brought,
by force of thine, O King:
A certaine trueth that all men sées,
a plaine vndoubted thing.
For Pope of Rome of many heads,
a beast, doth fall to ground:
And hath with spirituall armour thine,
receiued his deadly wound.
Goe to likewise by dint of sworde,
this monster fierce and fell:
With all is bandes complices,
bring downe and send to hell.
Who raging in their cruell mode,
against that land do rise:

The

The which doth ſeroe the liuing Lord,
in true and ſimple wiſe.
Thou then which Jeſus Chriſt our King
ſincerely dooſt profeſſe:
Joyne to thy ſelfe a nation,
that ſhall profeſſe no leſſe.
And he that hath thée armd with ſtrength
this monſter proud to quaile:
The ſelfe ſame Spirite a conquerour,
ſhall make thée to preuaile.
Thy fame on earth farre ſpred abroad,
ſhall lift thée to the Skies:
And after death a place of bliſſe,
ſhall be thine hoped prize.

A fruitefull Meditation,

Containing a plaine and easie expoſition or laying open of the 7.8.9.& 10. *verſes of the* 20. *Chap.* of the *Reuelation.*

The Text.

Reuel. Chap. 20. verſ. 7.8.9.10.

7. *And when the thouſand yeares are expired, or ended, Sathan ſhall bee looſed out of his Priſon.*

8. *And ſhall goe out to deceiue the people, which are in the foure quarters of the earth, euen* Gog *and* Magog, *to gather them together to battaile, whoſe number are as the ſand of the Sea.*

9. *And they went vp to the plaine of the earth, which compaſſed the tents of the Saints about, and the beloued Cittie: but fyre came downe from God out of the heauen, and deuoured them.*

10. *And the Diuell that deceiued them, was caſt into a lake of fyre and brimſtone, where that beaſt and that falſe Prophet are, and ſhall be tormented euen day and night for euermore.*

The

The Meditation.

AS of all Bookes the holy Scripture is most necessary for the instruction of a Christian, and of al the Scriptures, the Booke of the Reuelation is most méete for this our last age, as a Prophesie of the latter time: so haue I selected or chosen out this places thereof, as most proper for the action we haue in hand presently. For after the Apostle Iohn had prophesied of the latter times, in the nineteenth chapter afore going, hée now in this twentieth chapter gathered vp a sum of the whole, wherein are expressed three heads or principall points. The necessity of the knowledge of the Reuelation. A sum of the 20. Chap. of the Reuelation.

1 First the happy estate of the Church, from Christes dayes to the dayes of the defection or falling away of the Antichrist, in the first 6, verses of this 20. Chap.

2. Next

2 Next, the defection or falling away it ſelfe, in this place that I haue in hand, to wit, the ſeuenth, eight, ninth, & tenth verſes.

3 Thirdly, the generall puniſhment of the wicked in the great day of iudgement, from the tenth verſe vnto the end of the Chapter.

The meaning of this preſent text.

The Apoſtle his meaning in this place then is this, That after that Sathan then had bin bound a thouſand yeares, which did appeare by his diſcourſe afore going of the Saints triumphing in the earth, he ſhall at laſt breake forth againe lowſe, and for a ſpace rage in the earth more than euer before: but yet ſhall in the end bee ouercome and confounded for euer.

The order obſerued in handling this text.

It reſteth now, knowing the ſumme, that we come to the expoſition or meaning of the verſes. And firſt expounde or laye open by way of a Paraphraſe the hardnes of the words, next declare the meaning of thē, and thirdly note what we ſhould learne of all.

The firſt part.

1. AS touching the words in them for order ſake, we may note: Firſt Sathan his

his loozing: next his doing after he is loozed: 2.
and last his vnhappie successe. 3.

Then for the first: by Sathan is meant not only the dragon, enemie to Christ & his Church, but also with him all the Instruments in whom he ruleth, and by whom he ruleth, and by whom he vttereth his cruell & craftie intentiõs, specially the Antichrist and his Clergie, ioyned with the Dragon before in the 16, Chap. verse. 17. and called the beast and the salse Prophet. For as Christ and his Church are called after one name, Christ, by reasõ of their most straight and neare vnion, & heauenly effects flowing there from 1. Cor. 12. 12. So Sathan and his sinagoge are here rightly called sathan, by reason of their vnion, and cursed effects flowing there from. These thousand yeeres, are but a nũber certaine for an vncertaine, which phrase or maner of speaking, is often vsed by the spirit of God in the Scriptures, meaning a great number of yeares.

Sathan in his instruments is loosed to trouble the church

The thousand yeres

Moreouer the prison whereout he is loozed is the hels, which by the spirite of God are called his prison for two causes. One, because during ẏ time of this world, at times appointed by God, he is debarred from walking on the earth and sent thither, greatly to

The prison wherout sathan is loozed. 1.

2. Pet. 2 4. Iud. ver. 6.

to his tozment, as was testified oz witnes-
sed by the miracle at Genezareth among the
Gaderens. Math. 8. 28. Pert, because that
after the consumation oz end of the wozlde,
he shall bee perpetually oz foz euer impziso-
ned therein, as is wzitten in the same Chap.
The loo- ver. 10. Finally he is lozed by interruption
sing of oz hindzing, and foz the most part, to the
Sathan. iudgement of men, abolition oz ouerthzow
of the sincere pzeaching of the Gospel, the
true vse of the sacramentes, which are
seales and pledges of the pzomises contay-
ned therein and lawful exercise of Chzistian
discipline, whereby both wozd and Sacra-
mentes are maintained in purity, called in
the first verse the great chaine, wher eby the
Diuell is bound and signified by the white
hozse gouerned by the Lambe, Chap. 6. v. 2.
So the meaning of all this 7. verse is this.
The Diuell, hauing bin bound & his polver
in his instruments hauing bin restrained foz
a long space by the pzeaching of the Gospel,
at ẏ last he is lozed out of hell by the raising
vp of so many new errozs & notable cuill in-
struments especially the Antichzist and his
clergy, who not only infect the earth a new,
but rule also ouer the whole thzough the de-
crease of true doctrine, and the number of the

faith

faithfull following it, and the daily increase of errors, and nations following them, and beleeuing lies, hating the truth, and taking pleasure in vnrighteousnes 2. Thes. 2. 11. 12 And thus far for sathan his lozing.

Now to the next, his doing after he is lozed. First he goeth out to seduce or beguile the nations that are into the foure corners of the earth, and they become his, though in certaine degrées his tyranny and trauaile appeareth, and bursteth out in some more than in others. For as al that do good, are inspired of God thereto, & doe vtter the same in certaine degrées, according vnto the measure of grace granted vnto them: so all that doe euill, are inspired by sathan, and doe vtter the same in dyuers degrées, according as that vncleane spirite taketh possession in them, and by diuers obiects and meanes, allureth them to doe his will, some by ambition, some by enuie, some by malice, & some by feare, and so forth, & this is the first worke.

Sathã first deceiueth, thẽ alures to follow him, & in the end maketh all his to take armor against the Church.

Secondly he gathereth Gog and Magog to battell in number like the sand of the sea, and so he and his inclined to battell and bloodshed: haue mighty armies, & in number many, inflamed with cruelty. The speciall heads and rulers of their armies, or rather

Gog and Magog.

rankes,

rankes of their confederats, to go to battell and to fight, or twaine, here named Gog & Magog, Gog in Hebrews is called hid, and Magog reuealed, to signifie that in two sorts of men chiefly Sathan shall vtter himselfe, to wit, hipocrites, and auowed or open enemies to God. It is said then that Sathan shall in the latter times rule a new ouer the world, who shall stir vp the nations vnder the baners of these two enimies to God, the hipocriticall and open, to spread themselues in great multitudes vpon the earth.

Thirdly, they shall ascend vpon the plaine of the earth, presumptuously and proudely, bragging of their number and force, and thinking none shall be able to resist their rage. They shall compasse and besiedge the campes of the Saints, and beloued Citty, that is, the handfull of the faithfull beloued of the Lorde, against whome, trusting in their vntelable number like the sand of the Sea, they shall make a cruell and vncreaseable warre.

The elect are the Saints & beloued Cittie of God.

The elect are called Saints and beloued, because they are in the lone of God selected and seuered out, & by grace engraffed in Christ, in who they are counted & found iustified, sanctified, worthy of lone and endeles

lesse glory. Their faithfull felowship is compared to Tents, and to a Cittie beloued, to signifie their continuall warfare in the earth against Sathan and sinne, with al his instruments: their mutuall amity, & friendly continuation in loue among themselues, and ioyning together to maintaine the good cause that their God hath clad them with: but chiefely to signifie the mighty and all sufficient protection or defence in prosperity and aduersity, flowing from God for their safe aide against al powers that can pursue, whereby they also become faire as the Moone pure as the Sun, terrible as an armie with banners, Cant. 1. 6. 9. Yea as a defenced citty, an Yron Pillar: and walles of Brasse against the whole earth. Ierem. 1. 18.

The sum then of Sathan his doing after he is loosed, is this: he shall deceiue the nations: he shall gather an infinite number of hipocrites and open enimies together, inflamed with cruelty, and these shall in prideful presumption fiercely bend themselues against the chosen of God, and his trueth professed by them. But what at last shall the successe be? surely most vnhappy: for fire shall come downe from heauen and deuoure them, and the Diuell that deceiued them, and all his in-

The sum of Sathan his doing after he is loosed.

The vnhappy successe of Sathan.

instrumentes, chiefely the beast and false Prophet shall be cast in a lake of fire and brimstone, and shalbe tormented day and night incessantly for euer and euer: that is, how greatly soeuer their brags be, how nere soeuer they shall appeare to bee to obtaine their purpose, God from heauen, as the Pallace and throne, wherefrom he giueth proofe of his mercie towardes his owne, and of his iustice towarde his enemies, shall send plagues and destruction, as well ordinarye, as extraordinary vpon them. Ordinary, by reuealing their wickednesse by the thundring mouthes of true pastors, which is oft called fire in the scriptures. Extraordinary, by all corporall plagues to their vttet destruction, and vntellable torment for euer in the hels. Thus farre for the exposition or paraphrase of the words.

The second part.

The purity of the gospel induring, staieth the antichrist his rising.

NOw followeth the interpretation of the sentence according to the order vsed in the first part. And first we must know what time these thousand or many yeares was in, and when, and how Sathan was loosed. This time is to be found in the firſt

Chapter

Chapter, in the opening of the first three seales of the secret booke of God his prouidence by the Lambe. To wit the time when the white, red, and blacke horses had their course in the world. And to speake more plainely, the Diuell his power did lurke which is called his binding, and the Gospel did flourish in a reasonable purity many hundreth yeares after Christ, as the Ecclesiastical histories beare witnes. For in great purity the Gospell did continue long, which signified by the course of the white horse, albeit the professors were vnder the crosse signified by the red horse, and troubled wonderfully by hereticks, signified by the blacke horse, by wormewood that fell in the Fountains of waters in the third trũpet, & by waters that ỹ dragon spewed out of his mouth in the visiõ of the dragon & the woman. chap. 12. This time did endure frõ Christ a space after Augustine his dayes, when the bloudy sword of persecutiõ ceasing, the whole church began to be defiled wỹ diuers heresies, which cõming vnto a mature & ripe heape: did produce or bring forth the Antichrist, signified by the pale horse in the fourth seale, by the King of the Locusts in the fift Trumpet, by Babilon in 11, & 18. Chapter, by the second

beast rising out of the sea in the 13. Chapter, and by the woman clad with Scarlet in the 17. Chap. The arisings of the heresies, & the Antichrist breeding of their smoake, is in this place called the losing of Sathan.

The Gospell being hid, the antichrist begineth to breede & tend to his hight.

Now followeth after this his losing, what he doth: He deceiueth the nations vniuersally: he gathereth Gog and Magog with vntelable armies to fight, he clymeth vpon the plaine of the earth, hée compasseth the tents of the Saints, and the beloued Cittie about. These are his doings.

Now because these actions are most lively declared in other places of the same booke, I will shortly alleage them to make the matter cleare by conference of places, expounding euerye one another. It is said in the 9. Chapter, that the Antichrist shall send out his locusts or ecclesiasticall orders, by faire allurements to entice the world, to yéeld to his & their abhominable heresies, and shall preuaile ouer the most part. It is said in the 11. Chap. that he shall persecute Saints, kill the two witnesses, and shall reioice with the kings of the earth, for their killing, as hauing bin the onely lets to his full glory. It is said in the 13. Chap. that he shall blaspheme God in vsurping his

power:

power: that by the aduise and assistance of the false Prophet, or false Church, he shall send out his images or embassadors through the world, persecuting & destroying them that wil not obey him and them, & acknowledge his supremacie: yea, none shalbe suffered to buy or sell, or vse ciuill society that acknowledgeth not his supreame power and dignity. It is said in the 16. Chap. that God plauging him for these aforesaid abuses, hée shalbe so farre from repentance, as by the contrarie he shal finde out a new sort of vermin, that is a new celestial order, which are called their frogges, who shal moue and instice the Princes of the earth to ioyne with him, and make warre against the faithfull, pressing vtterly to destroy them: and of that battell, and the end thereof doth this place make mention.

Now shortly ioyne all these together, and so obtaine the meaning. There shal arise an antichrist & enemy to God & his church: he shal be head of a false & hipocritical Church, he shall claime a supreame power in earth: he shall vsurpe the power of God, he shal deceiue men with abusing locustes: hée shall persecute the faithfull: none shall be found that dare openly resist him, in the end, féeling his

his kingdome decay, and the true Church beginning to prosper, he shall by a new sort of deceiuing spirits, gather togeather the Kings of the earth in great multitudes like the sands of the sea, & by ioyning or at least suffering of that other great enemy, he shal with these numbers compasse the Campes of the faithfull, besiege the beloued City, make warre against the Saints: But victorie shall hée not haue, and shame and confusion shalbe his and all his partakers end.

The Pope is Antichrist, & Poperie the lozing of Sathan frō whō proceedeth false doctrine & cruelty to subuert the kingdome of Christ.

Now whether the Pope beareth these markes or not, let any indifferent man iudge: I thinke surely it expounds it selfe. Doeth hée not vsurpe Christ his office, calling himselfe vniuersall Bishoppe and head of the Church? Playeth hée not the parte of Apollyon, and Abaddon the King of the Locustes and destroyer, or Sauns of perdition, in hopping and changing of Soules betwixt heauen, hell, and his fantasticke or imagined purgatory at his pleasure? Blasphemeth he not in denying vs to bée saued by the imputation of Christ his righteousnesse? Moreouer hath hée not sent foorth and abused the worlde with innumerable orders of locustes and chaunelings? Hath hée not so fullye ruled ouer the worlde

these

these many hundreth yéeres, as to the fire went he, whosoeuer he was that durst denie any parte of his vsurped supremacie? And hath he not of late dayes séeing his kingdome going to decaye, sent out the Iesuites, his last and most pernitious vermin to stirre vp the Princes of the earth his slaues, to gather and league themselues together for his defence, and rooting out of all them that professe Christ truely? And whereas the open enemie of God, the Turke was vnder bloudye warres with him euer before, is there not of late a truce among them, that the faithfull may be the more easily rooted out? And are not the armies presently assembled, yea vpon the very point of their execution in France against the Saints there? In Flaunders for the like: and in Germanie, by whom already the Bishop of Collein is displaced? And what is prepared and come forward against this Ile? Doe wée not dayly heare, and by all appearance & likly-hood shall shortly sée? Now may we iudge if this be not the time, wherof this place that I haue made choyse doth meane, & so the due time for the reuealing of this Prophesie. Thus far for the interpretation of the sentence or meaning.

The Iesuites pernious vermin.

The third part.

NOw I come to the laſt part, what we may learne of this place, which I will ſhortly touche in fewe points, and ſo make an ende.

And firſt of the diuell his loſing by the riſing of Antichriſt, for the iuſt puniſhment of the vnthankfull world, hating the truth, and delighting in lyes, and manifeſting of his owne chaſen that ſtuck to the truth: we haue two things to note. One for inſtruction, that the office of God in reſpect of man his falling wilfully from the trueth (as Paul ſaith) iuſtly did ſend to the world the great abuſer with efficacie of lyes, as well to tyrannize ſpiritually ouer the conſcience by hereſie, as corporally ouer their bodies by the ciuill ſwoorde. And therefore we muſt feare to fall from the trueth receiued and profeſſed by vs, that we may bee free from the like puniſhment. The other for our comfort, that this tiranny of the Antichriſt ſifting out the chaffe from the corne, as our Maiſter ſaith, ſhall tend to the double condemnation of the fallers backe, and to the double Crowne of glory, to the perſeuerers

Man his ſinne procureth God to looze Sathan.

Back ſliders ſhall periſhe cõſtant chriſtians ſhal be crowned.

or

or ſtanders out to the end. Bleſſed therefore are they that perſeuer or ſtand out to the end, for they ſhall be ſaued. Math. 10. 22.

Next, of the number of nations in the fours quarters of the earth deceiued, & companies gathered together to fight like the ſand of the Sea: We are taught that the defection or falling away vnder the Antechriſt was generally, & ſo no viſible Church was there; whereof two things do followe. One, the Church may be corrupted and erre. An other, the Church may lurke, and be vnknowne for a certaine ſpace. The defection or falling away vnder antichriſt ſhall be vniuerſall.

& Thirdly, of that that Sathan is not content only to deceiue, except he alſo gather to the battel his inſtruments: we are informed of & implaceable or vnapeceable malice borne by ſathan in his inſtruments againſt God in his members, who neuer ceaſeth like a roaring Lyon (as Peter ſaith) to goe about ſeeking to deuour. This his malice is notably layde forth in the 12. and 13. Chap. of this booke. For it is ſaid, that when he had powred out great Riuers of waters, that is, infinit hereſies and lyes to ſwallow vp the woman: and notwithſtanding ſhe was deliuered therefro: yet againe he raiſed vp a beaſt out of the ſea, the bloody Roman Empire Sathan his Children both deceiue, and perſecute.

pire by the swoorde, to devoure her, and her seed: and that being wounded deadly, yet he raiseth an other beast foorth of the earth, which is the Antichrist, by heresie and swoorde ioyned together to serue his turne. So the diuell, seeing that no mist of heresies can obscure or darken the Gospell in the hearts of the faithfull, and that the cruell swoorde of persecutors cannot stay the prosperous successe of Christ his kingdome, he raiseth vp the Antichrist with both his swoordes, to the effect that as one of them saith, That which Peter his keyes could not, Paule his swoorde should. And so hath he done at this time: For seeing the true Church will not bee abused with the absurd heresies, for last refuge, now rooted out must they bee by the ciuill Swoord.

4 The wicked in nũber euer ouerpasse the godly.

Fourthly, of their great numbers able to compasse about the tents of the Saints, and to besiege the holy Cities: we are enformed that the wicked are euer the greatest part of the world. And therefore our Maister saith. Many are called, fewe chosen: And againe, Wide is the waye that leadeth to destruction, and many enter thereat: But narrowe is the waye that leadeth to life, and fewe enter thereat. Also he

calleth

calleth them the world, and the Diuell the Prince of the same.

Fiftly, the agréeance of Gog, and Magog, the Turke the open enemie, and the Pope the couered enemie, to this persecution, declareth the rooted hatred of the wicked against the faithfull: who though they be otherwise in enmitie among themselues, yet agrée in this respect, vnto the hatred of a third, as did Herod and Pilat. 5. The wicked at variance among thé selues can wel agree in one against Christ.

6 Sixtly, the compassing of the Saints, and besieging of the beloued Cittie, declareth vnto vs a certaine note of a false Church to be persecution, for they come to séeke the faithfull: the faithfull are those that are sought. The wicked are the besiegers: the faithfull the besieged. The false Church euer persecuteth.

7 Seauenthly, in the forme of language, and phrase or manner of speaking, of fire comming downe from Heauen héere vsed, and taken out of the booke of the Kings, where, at Elias his prayers, with fire from heauen were destroyed Achazias his Souldiors: as the greatest part of all the words, verses, and sentences of this booke are taken and borrowed of other parts of the Scripture: we are taught to vse onely scripture for interpretation of scripture, if we would Scripture by Scripture shold be expoũded. 2. *King.* 1. 10. 11.

be

be sure, and neuer swarue from the analogie of faith in expounding: seeing it repeateth so of the owne phrases, and thereby expoundeth them.

The wicked shall preuaile for euer but perish in the top of their course.

8. Eightly, of the last part of the confusion of the wicked, euen at the top of their height and wheele, we haue two things to note. One that God although he suffereth the wicked to runne on while their cup be full: yet in the end he strikeths them, first in this worlde, and next in the world to come, to the deliuerance of his Church in this world, and the perpetual glory of the same in the world to come. The other note is, that after the great persecution and the destruction of the pursuers, shall the day of iudgement follow. For so declareth the 11 verse of this same Chapter. But in how short space it shall follow, that is onely knowne vnto God: Onely this farre are we certaine, that in the last estate, without any moe generall mutations, the worlde shall remaine till the consummation and end of the same.

To conclude then with exhortation: It is al our duties in this Ile at this time, to do two things. One, to consider our estate: Another to conforme our actions according there-

therevnto, Our estate is, we are thrée folde besieged. First, spiritually by the heresies of the Antichrist. Secondly, corporally and generally, as members of that Church, the which in the whole they persecute. Thirdly, corporally and particularly by this present armie. Our actions then conformed to our estate are these. First to call for helpe at God his hands. Next to assure vs of the same, séeing we haue a sufficient warrant, his constant promise expressed in his word. Thirdly, since with good conscience wée may, béeing in the Tents of the Saints and beloued Cittie, stand in our defence: encourage one another to vse lawfull resistance, and concurre or ioyne one with another as warriours in one Campe, and Citizens of one beloued Cittie, for maintenance of the good cause God hath clad vs with, and in defence of our liberties, native countrie and liues. For since we sée God hath promised not onely in the world to come, but also in this worlde, to giue vs victory ouer them, let vs in assurance hereof stronglye trust in our God, cease to mistrust his promise, and fall through incredulitie or vnbeléefe. For then are we worthy of double punishment. For the stronger they

All men should be lawfully armed spiritually & bodily to fight against the antichrist & his vpholders.

they ware, and the nearer they come to their light, the faſter approacheth their wracke, and the day of our deliuerie. For kinde, and louing, true, and conſtant, carefull, and watchfull, mightie, and reuenging is he that promiſeth it. To whome be praiſe and glory for euer.

AMEN.

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